

who, walking uncovered, presume to enter God's house with no sign of reverence or modesty upon their heads." A rule was adopted at Canterbury, in the same year, that no hatless women should be allowed in the cathedral. A reason or authority for this rule is said to be found in i Cor. xi. 4-7. An American church paper said that such a rule would half empty some American churches in the warmer latitudes.¹ A rector at Asbury Park, August 17, 1905, rebuked women for coming to church without hats, and said that the bishop of the diocese had asked the clergy to enforce the rule that "women should not enter the consecrated building with uncovered heads." Russian Jewish women at Jerusalem, being forbidden to wear veils, wear wigs, lest they may "dishonor" their heads by uncovering them.²

484. Rules of propriety. The Kabyles of northern Africa are warlike, but have little political organization. Although they are Moslems, they have, by an ingenious use of Moslem law about pious gifts for charitable uses, preserved their own ancient mores about women's property, against the Moslem law. A bride, on leaving her home, is lifted on her mule by a negro, if there is one in the village. There is great rejoicing at the birth of a boy, and the mother is congratulated and decorated. When a girl is born there is silence. A man is fined if he slaughters an animal and eats meat except on a market day, because it would pain his neighbors to see him eat meat when they could not get it.³ The Kabyles have very strict rules as to sex propriety and decency of language. Any violation of propriety in the presence of a woman, or of a man accompanied by one of his female relatives, calls for especial punishment. The presence of a woman protects her husband from violence by a creditor, and in general imposes peace and decorum.⁴ As a mark of respect for a man with whom she is talking, a Tuareg woman will turn her back to him, or draw a fold of her garment over her mouth.⁵ The Kalmucks consider that a man

without his girdle is
in extreme undress. He never shows himself before old
people without his
girdle.⁶

¹ *The Chittarchman*, September 2, 1905, 343.

² Goodrich-Frear, *Inner Jerusalem*, 57.

⁸ This explanation is no doubt a product of later rationalization. The rule is a very ancient Semitic one, due to the old connection between sacrifice and com-

mensality. W. Rob. Smith, *Relig. of the Semites*, 283.

⁴ Hanoteau et Letourneux, *La Kabylie?* II, and III, 190, 237, 240.

⁵ Duveyrier, *Les Touareg-s du Nord*, 430.

⁶ *Russ. Ethnog. (russ.)*, II, 445.